ॐ

THE JAINA GAZETTE

VOL. XXV No. 2 | MADRAS: FEBRUARY, 1929. | WHOLE No. 284

THE JAINA THEORY OF SPACE (AKASA)

BY

Harisatya Bhattacharyya M.A., B.L.

"AKASA" is generally translated as Space.

In Greece, it was implied in the Eleatic theory that Space was no reality. The Protagorean empiric school and the Sceptics also denied the existence of any real Space. In modern times, Berkeley is famous for his theory that Space is no real substance at all. According to him, our conception of Space is due to the peculiar impressions of sight and touch and as such, purely subjective. Kant contends that Space does not inhere in the nature of things *per se* but is purely a subjective condition of sensibility. It may, however, be pointed out that all the arguments which are put forward to prove the subjectivity of Space are unable to bar out the possibility that it may be objectively real as well. Trendelenburg, for example, contends that even the Kantian theory is not inconsistent with the position that Space may be an objective reality,—i.e., subjective and objective both.

In India, the Vedanta school of philosophers stoutly opposed the doctrine of real Space. As will be noticed presently, the thinkers of the Nyaya and the Vaiseshika schools of orthodox philosophy upheld the doctrine of the reality of

Space and the Vedantins criticised their position. A real Space, the Vedantins pointed out, must be possessed of both general and special characteristics. But as Akasa is one, it cannot have any general characteristics,—characteristics which are called *general*, being found to be common to a group of individuals. You cannot define Space as that which gives Space (*Avakasa*), for such a definition is purely verbal. Nor, can you point to Sound as the *special* characteristic of Akasa. Sound (*Sabda,*) according to the Vedantins, is no quality; as it is perceived to be great etc. The theory that Akasa is *Vibhu* or all-pervasive is also untenable! Space is said to be connected with all things having forms (*Murta*). But how is it possible? To be connected with a thing having a form, Space itself must have a form and if Space has a form, it cannot be all-pervasive. The Nyaya doctrine is that Space is something formless, the reality of which is always established by inference (*Anumana*). The Vedantins controvert this position also and point out that Space is an object of our visual preception; where the eyes are inoperative, it is the soul which intuits Space. Space, according to the Vedantins, is not eternal and self-existent; it is a *Karya* or product. In this way, the Vedantists reject the doctrine of real Space.

The Vedantins are opposed to any doctrine admitting the reality of anything beside the Brahman. As observed already, the theory of the reality of Space appears to be quite reasonable to many philosophers. In Greece, for example, the Pythagoreans, Plato, Aristotle, the Epicureans,—all admitted the real existence of Space. In modern times, Newton is famous for his doctrine of real Space and he is followed by a school of physicist thinkers. In India, the Nyaya, the Vaiseshika and the Jaina philosophers upheld the theory that Akasa is a real substance. The Sankhya thinkers also may be said to have looked upon Akasa as real, though it is an indirect and secondary evolute of Prakriti, according to them.

What, then, is Space, as a real substance? The word, '*Akasa*', derivatively means 'that which reveals itself' or 'that in which substances are revealed'. The author of the Dravya-

Samgraha, however, says that Akasa is that substance which is "capable of giving space (*Avakasa*) to Jiva etc." Space, according to the Jainas, is thus characterised by '*penetrability*' by other things, '*Avagaha*' and '*Anupravesa*', as Uma-svami and Akalanka-deva call it respectively.

The Jaina writers explain *Avakasa, Avagaha* and *Anupravesa* in the following way. It is said that a thing penetrates Space "just as a swan enters into the water" of a pond. Brahma-deva points out that other substances occupy Space, "just as many other lights penetrate the light (of a particular lamp in a room)." It would be seen that the Jaina doctrine of Spatial *Avakasa* is somewhat similar to the theory of Plato, according to which Space is like "*the mother*", a substance which "*receives*" all things which are likened by Plato to "*children*". As regards the characteristics of Akasa, the author of the Tattvartha-sara says, "Space is eternal, all-pervasive and all things are located in it". Of course, it has no form; it is an '*Amurta*' or formless substance.

'Akasa' is infinite, according to the Jainas. It is, however, divided by them into two parts. One part is obviously finite, called the *Lokakasa*, "the filled" or "occupied" Space, in which the Souls, the Material Substances, Time, the Principles of Motion and Rest are located. Beyond it is the infinite Space which is absolutely void of all substances,—the *Aloka* or the *Anantakasa*. It would be seen that even according to some of the earliest Greek thinkers e.g. Anaximander, Anaximenes and the Pythagoreans, Space was "*the unlimited*", Aristotle, however, thought that Space was a relation between bodies; accordingly, he denied the existence of any empty or '*void Space*', encompassing the "filled space". With him, Space like the world was finite. The Epicureans, on the other hand, admitted the existence of Void Space both within and outside the world. Strato, however, maintained the curious doctrine that there was no Void Space, outside the world but that inside the world there was Empty Space which accounted for the interpenetration of bodies by light and warmth. If we leave out of account the last two theories (viz., of the

Epicureans and of Strato), as of minor importance, we have two prominent theories of Space viz., the one of Aristotle, denying the existence of Void Space outside the world-limit and the other, of the Stoics, which denied its existence within the world but admitted its infinite expansion beyond. The Jaina theory is apparently similar to that of the Stoics and is opposed to the Aristotelian doctrine of finite Space.

Akasa is thus a real substance, according to the Jainas. It is not a relation between bodies, as Aristotle thought. Can we, however, indentify it with the Principle of Motion? The atomists of early Greece believed that Space was necessary to explain the motions of bodies. It seems that in ancient India also there was a class of thinkers who contended that motions and movements of bodies, as well as their stoppage were accounted for by Akasa. Kanada seems to point in 2·1·20 of the Vaiseshika Sutras to the position of such philosophers:—"(They maintain), Akasa is proved by the movements etc. of bodies." The author of the Panchastikaya-samaya-sara refutes their position by pointing out that if Space were the condition of Motion and Rest, the Siddhas or the Perfect Ones, would have run into the *Aloka*. The Liberated Souls have a natural tendency to move upwards and if Space were the condition of Motion and Rest, there would have been nothing to check their progress in the Void Space and prevent their passage there. But the Jaina scriptures maintain that the Siddhas stop at the summit of the Lokakasa and can go no further. This shows that Space is not the condition of Motion and Rest. There is rather another principle (*Dharma*) which accounts for the motions of bodies and which being absent in the Anantakasa, the progress of the Siddhas beyond the *Siddha-sila* or the topmost place in the Lokakasa is retarded. The real significance of the Jaina criticism is that if Space were the Principle of Motion and Rest, substances would have moved into the Aloka and stayed there and the result would have been that there would not be the two divisions of the Lokakasa and the Aloka, Space is purely what accommodates the substances. Principles of Dharma and Adharma determine

movement and stoppage of things, thus holding them together and thereby making a Lokakasa or systematised wotld possible. The Aloka is possible because the above two Principles not being operative there, there can be no substance there.

Space is thus distinct from the Principles of Motion and Rest,—the functions of the three realities being different. Yet it is not to be supposed that Dharma and Adharma cannot function where Akasa as a reality is existent. As observed already, Akasa is all pervasive; there is no place in the Lokakasa or the Aloka where Space is not. So far as the Lokakasa is concerned, Dharma and Adharma also are pervasive principles. Accordingly, if we confine our attention to the Lokakasa only, we may say that Akasa, Dharma and Adharma are one with reference to their location or sphere of existence and functioning. They pervade the whole of the Lokakasa and may be said to be of the same extent. They do not exist separated from each other. In a sense, they form an inseparable unity and this is the reason why some philosophers are tempted to indentify Space with the Principles of Motion and Rest. But if we look to their respective functionings, we shall see that the three realities are essentially different from each other.

Akasa is essentially different from Kala or the Principle of Time also. There were some philosophers in India who identified the two principles. It is to be noticed, however, that since Kala is characterised by '*Vartana*' or 'continuity in successive changes' and Akasa is what accommodates substances, they are two essentially different realities. The Jaina writers urge that Time has '*Urddhva-prachaya*' i.e., it is a monodimensional or unilateral series and can not be identified with anything having multidimensional extension.

As an Ajiva, Akasa is different from Jiva; and then, as we have seen above, it is distinct from the two Principles of Motion and Rest and the Principle of Mutation. Can we look upon it as a sort of *material substance* i.e., a substratum of any material quality? The Jainas maintain that Akasa, as a mode of Ajiva, is distinct from Pudgala or Matter. With the Pythagoreans, however, the infinite Space was the *infinite*

stuff, an unlimited expanse of pure or primordial Matter. In modern times, Descartes is famous for his theory that Extension (Space) was the *essence* (not the *attribute*, as contended by Spinosa) of corporeal substance. In India, the philosophers of the Sankhya, the Nyaya and the Vaiseshika schools agreed with the Jainas that Akasa is infinite, one, all-pervasive and inactive. But the former included Akasa in the class of the Maha-bhutas. It was according to them, a sort of a material substance like Earth, Water and the other *material* Elements. The Nyaya and the Vaiseshika philosophers maintained that Space is the substratum of Sabda *i.e., that Sound is the attribute of Space The Sankhya thinkers, on the contrary, contended that Sabda is* a Tanmatra, a noumenal subtle Element, out of which Akasa is evolved. Sound is thus either an Attribute or a Substance, differentiating Space from all other non-psychical realities.

The Jaina philosophers are opposed to the doctrine that Space is a Material Substance, and explaining or explained by the material phenomena of Sound. On the one hand, they reject the Nyaya theory that sound is an *attribute* and on the other, the Sankhya contention that it is a *subtle noumenal substance* Against the Naiyayikas, the Jainas maintain that Sound is '*Poudgalika*' i.e., a material substance, modified in a peculiar way and not an attribute of Akasa or etheric Matter. Just as our sensation of smell is caused by small particles of a smelling substance, carried to our noses by air, so is our sensation of sound due to matter, peculiarly modified. Sound is no attribute, inherent in any matter; it is rather a mode of matter. Then again, why should we admit the supersensuous Akasa or Ether, as the substratum of Sound? Or rather, why should we suppose Akasa which is even imperceptible to explain Sound? Sound is something perceptible just like Form, Colour, etc; and it is but reasonable to explain it in reference to substances which are perceptible. Thus it is that Sound is no attribute and that it has nothing to do with an imperceptible substance like Ether. Akasa is not a material substance of the nature of Ether and it is not the substratum of Sound.

If, then, Sound has nothing to do with Ether and if it is better explained with reference to material substances which are perceptible, there is no reason why we should subscribe to the curious Sankhya doctrine that Sound is the noumenal *Tanmatra* out of which Akasa i.e., Etheric Matter is evolved. There being thus no necessity nor consistency in explaining Sound with reference to Ether, the Jaina view seems to be finally vindicated that Akasa or Space is what accommodates substances.

PAMPA'S ADI PURANA

BY

Prof. R. Tatacharya, M.A., L.T.

(*Rights Reserved*)

(*Continued from page 7 of the last Issue*).

THEIR time over there, they were born as Mahabala and Atibala (the Baladeva and Vasudeva), sons of Queens Jayamati and Jayasena of King Dhananjaya of Pundarikinipura-Pushkalavati-E. Videha-N. Mandara-Dhatakishanda. Atibala (the Krishna) passed away; and Mahabala took to tapas under Sage Samadhiguptacharya, and departing, was born in Pranata-kalpa when he was known as Pushpachula; His period there being over, he came down as Jayasena son of King Mahasena and Queen Vasundhare of Prabhakaripura-Vatsakavati-South of R. Sita, E. Videha—W. Mandara—Dhatakishanda. Thereafter, taking to *tapas* under Sage Simandhara, he went to the Soumanasa "Graiveyaka where he became Ahamindra—His period being over there, he came down again as Yugandhara (his former name) son of Ajitanjaya and Vasumati of Ratnasam-chayapura—Mangalavati—S. of River Sita—E. Videha—E. Mandara—Pushkarardha. Then taking the holy Jaina dikshes he attained the celebrated Arhantya.

This is the episode of Yugandhara Kevali. "Recollect

again; we both celebrated the attainment of Kevalagnana by Pihitasrava Svami."

Srimati was anxious to know where her lover Lalitangadeva was born then. In reply to this, Vajradanta said—

"I left Achyuta Kalpa prior to you, and became Vajradanta, son of Yasodhara and Vasumati. Your husband left Isanakalpa and became Vajrajangha son of my brother-in-law Vajrabahu and my younger sister Vasundhare of Utpalakheta. That Svayamprabhe of Isanakalpa is yourself Srimati, my daughter. You will soon see your husband and my son-in-law brought here by Pandite."

By now Pandite had arrived after successfully accomplishing her task. She met Srimati and said—

"Taking the picture you drew to the Holy Jinalaya I hung it in a conspicuous place in the hall. Soon came hosts of Khecharas and Bhucharas. Vasava, a proud Khechara saw it and exclaimed 'surely this is my wife, this Vimana is mine, but where is she now born?' I said 'why such feeling? she is my lady.' Then escaping from the throng we went inside and found the charming Prince, who asked the reason for the crowd. Then he himself looked at the picture, and taking a closer view of it, was able to identify it and recognise himself, and all the incidents of his life with Svayamprabhe. Recollecting each detail he fell into a swoon. Soon after recovery, he asked 'who brought the picture?' As I had by now made him out to be your lover Lalitanga now Vajrajangha, I went up to him at once and said, "Joy and Happiness to you! Now are fulfilled the desires Srimati and Vajrajangha. Your lover Svayamprabhe is now born as Srimati, daughter of your maternal uncle Vajradanta Chakravarti and your aunt Lakshmimati. There has been no change in the mutual attachment since you left the Isanakalpa; the only difference is that that was the world of the devas, while this is the world of men. But in the heart of the princess there is no change,' Thereupon he gave me this picture that he had drawn up."

Of course, Srimati was delighted at the sight of the picture, as well as by the account she had from Pandite of her lover.

In the meantime, Vajrabahu having learnt from the attendants of the immense love of Vajrajangha and Srimati, and of the incident of the charming picture, arrived with full retinue and splendour before the city—Pundarikinipura. Vajradanta received him with due respect, and the marriage of Srimati and Vajrajangha was celebrated with great *eclat.* After receiving almost everything precious as present or dowry, the married couple reached Utpalakheta.

Of course, Pandite was amply rewarded when she was sent back to Pundarikinipura. In due course Srimati begot 49 twins.

One day witnessing a cloud, Vajrabahu desired to build a Jina temple like that, and was about to make a sketch of it; but alas ! the cloud melted away, and the king reflecting on the instability of samsara, took diksha under Yamadhara-Munindra, and attained *moksha.* The twins also took to *tapas.*

One day, Vajradanta while holding *durbar* was presented with a lotus flower by the gardener, the perfume was enjoyable, but turning it over in his hand, the nectar falling in drops in the hand, and the dead bees with the drops, the king was set athinking. After long and deep meditation over the incident, he took to *tapas*, placing Pundarika—son of Amitanjaya and his wife Anundari on the throne, because his own sons refused kingship and desired the *Jinadiksha.* Pandite also took the diksha under sage Yasodhara. Consequently the kingdom was under a lad, his mother and grandmother the survivors of the family being weak and old. The tributary princes refused to pay homage as before. Then Lakshmimati devi sent Chintagati and Manogati to Vajrajangha to bring him forthwith. They reached Utpalakheta, and delivered their message.

Vajrajangha consoled his wife on the sad fate of the Khechara kingdom, consulted his minister Mativira, his general Akampa, his priest Ananda, and his finance member Dhanamitra, and they set out towards Pundarikinipura. On the way they encamped near a lake. There Vajrajangha and Srimati sighted the *charanas* Dharmavara and Sagarasara-acharyas, whom they

received as guests according to the rites. Then the king and queen desired to know why they were so delighted at the sight of the charanas. The aged nurse of the royal household said that they were the fortyninth twins, born of them. The king understood and ordered silence. Wondering at the reverence shown to the charanas even by the denizens of the forest, the king asked them the cause of his relations with the four Ministers-Mativira, Akampa, Ananda, and Dhanamitra Dharmavara Muni, by *Avadhi*, was able to say,—

'This Mativira in the fifth birth prior to this was king Mativriddha of Pratibaddha Prabhakaripura--Vatsakavati—E. Videha-Jambudvipa—For transgressing the fourth and fifth of the five *Anuvratas*, he fell into *Naraka*, and after a long period, came back born as a tiger in the forest, where he had buried his treasure. Pritivardhana the then king came and camped there with his army. The priest who had reconnoitred with the dogs said to the king,—'Now you will have the glory of Kanakapuja by giving a *dana* to a sage. Pritivardhana rejoiced asked, 'How is it possible?' The priest said, 'Keep the roads clean, be prepared every way for the reception of the holy guest.' The king did as advised. The famous sage Pihitasrava arrived in a month. He was duly received, and lo! the five celestial wonders happened. The tiger was reminded of his past birth, and took to fasting. The sage, knowing this by *Avadhi*, narrated to the king the tiger's story, said that the tiger had taken to *tapas* and showed him the bricks of gold treasured in the earth. The king made the puja, and the tiger assumed the *vrata* for 18 days at the feet of the sage, and then dying, went to Isanakalpa when he was known as Divakaraprabhadeya. Pritivardhana attained *Moksha* after taking *diksha* under the same guru. His general, minister and purohit became Aryas in Uttarakuru—as a result of the help rendered in the *dana* to the holy *Muni*, and went to Isanakalpa. The general became Prabhakara in Prabhakaravimana, the minister Kanakaprabha in Kanchanavimana, the purohit—Prabhanjana in the Tushitavimana. Now these three and the tiger-chara were attendant devas to Lalitangadeva

That Lalitangadeva is yourself Vajrajangha, and your wife Svayamprabhe is now Srimati, Divakaradeva, the tiger-chara, is now your minister Mativara, born of Matisagara and his wife Srimati ; Prabhakara-amara is now Akampana the general born of Aparajita and Arjave; Kanakaprabha-deva is your priest Ananda born of Srutakirti and Anantamati ; Prabhanjanadeva is now come down as your financier Dhanamitra born of Dhanadatta, and Dhanadatte. This accounts for your friendship. When in the eigth birth after this, you become Adi Tirthankara, this Srimati will become the great *dani* (Host) Sreyamsa; Mativara will be born as your son Bharata; Akampana will become your son Bahubali, the purohit will become your son Vrishabhasena; and Dhanamitra will be born as your son Anantavijaya."

Hearing this the king said, 'My doubts are all cleared; kindly enlighten me as to the births of this tiger, pig, monkey and mongoose that honour and worship you now."

RIGHT FAITH

BY

A. N. Upadhya, B.A.,

(*Continued from page 13 of the last Issue.*)

VARIOUS *Nayas* or points of view are stated in Jainism; many of them are too subtle to be discussed here. Every statement can be made from two points of view and they are technically known as *Nischaya-Naya* and *Vyavahara-Naya*. "*Nischaya* narrates the real thing and *Vyavahar* narrates things in the popular way."[1] One is the Realistic point of view and the other is the commonsense point of view. *Vyavahar* is a stepping stone to *Nischaya*. 'The point has position but no magnitude' is true only from ordinary stand-point and as such it must be accepted

1 "*Tatvartham Nischayo Vakti Vyavaharo Janoditam*" (*D. Tarkana*)

by the novices in the Geometrical field. The vast field of *Nischaya* cannot be properly explored without first accepting the *Vyavahar* stand-point[1] We may say that *Vyavahar Naya* is hypothetical; some call this the phenomenal stand-point.

Jainism defines *Samyagdarsana* from both these view-points. We should not misunderstand one with the other. The definition from one view-point is not contradictory with that from the other; they are rather supplimentary. One who has not acquired Right Faith from ordinary stand-point cannot attain the same from Realistic stand-point.[2] Right Faith from *Vyavahar Naya* is known as *Saraga* and from *Nischaya Naya*, as *Vitarag*. Let us see in short what is *Vitaraga Samyaktva* and then turn to *Saraga* one which is the main theme of this article. *Vitaraga Samyaktva* is too subtle to be defined in English and roughly it consists in the realisation of the soul, as a pure and sublime entity, as a seat of Triple Jewel, as a source of infinite knowledge, power and bliss, free from the distinctions of the individual and universal soul. The more accurate definition can be gathered from Sanskrit Commentators like Amritachandra, Jayasena and Brahmadeva.

"Belief or conviction in things ascertained as they are, (is) right belief;"[3] "Belief in *Bhavas* is Right Faith;"[4] "Belief in *Jiva* and others is Right Faith"[5]—these are some of the definitions of Right Faith. *Samyagdarsana* then is the belief in the true nature of things or principles such as *Jiva* and others. The principles of Jainism may be analytically summarised as follows. What we see around and about is only existence (*Sat*). This is either living or non-living. The very fact that the living principle is constantly moving in *Samsar* shows that it is influenced by some foreign matter which is a form of non-living-substance. Thus we have two principles

---

1 See "*Purusharthasiddhyupaya.*" *Verses* 5-8.

2 See Brahmadeva on 189 of *Paramappa-Payasu* Page 205 Bombay Edition.

3 "*Tatvartha-sraddhanam Samyagdarsanam*" (T. S. I; 2.)

4 *Panchastikaya* 107; note the commentary on the word *Bhava*.

5 *Dravya-sangraha* 41 and *Samaya-sar* 155.

in the first place. The inflow of the foreign matter into the soul and its bondage there in give rise to two other principles i.e. *Asravu* and *Bhandha*. But the soul must be free and it is the ideal and this constitutes the last principle i.e. *Moksha*. For the attainment of this final condition the inflowing *Karmic* matter must be stopped and the already deposited *Karma* must be destroyed and thus we have two more i.e. *Samvara* and *Nirjara*.[1] Thus we have seven principles explaining the whole spiritual and physical evolution. Physical evolution is explained by the non-living substance which is of five kinds and these together with the living substance are known as *Dravyas* in Jainism. The detailed study of these principles with show to man what he is?; in what way he should act with his follow-beings? What is mans ideal in this and the other world? What is the practical path of spiritual progress? What are the types of *Karmic* forces? When and why they rize and how they are destroyed? All these and many other questions of the like nature can be easily solved by him, who knows and believes in these principles. This belief should be free from mal and non-observation. Great teachers in the past have followed this course and have attained the final liberation; it is they who stand as our ideal to this day. They are Omniscient and free from the defects which are found in every-day mortal. They are the medium sources of principles. They have preached these principles to the whole being without any desire on their part. What desire there is on the part of the Drum which gives out the sound when it comes in contact with the drummer's hand?[2] This teacher in Jainism "is the enjoyer of the highest status; he is of unsurpassed splendour, he is free from all kinds of desires and impurities of sin, he is endowed with omniscience, and devoid of beginning end and middle [i.e., personal aims and ambitions] and he is a friend of all kinds of living beings."[3] We must

1 See T. S. I; 4.
2 *Ratnakaranda*; 8.
3 *Ratnakaranda* 7 (Translation by C. R. Jain; wherever I have quoted *Ratnakaranda* I have adopted the translation of the learned Barrister.

have faith in such a teacher. We must also have faith in the scripture which deals with the above principles and which is "the word of a *Tirthamkara*, which cannot be over-ridden in disputation, nor falsified by perception reason or testimony, which reveals the nature of things, which is helpful to men, animals and all other kinds of beings, and which is potent enough to destroy all forms of falsehood"[1] Then lastly we should have faith in the preceptor who has cut off his connection with the world and who is ever engrossed in study, meditation and contemplation; and who is free from all desires of enjoyments. As the faith in the Principles automatically follows the faith in the True God, Scripture and preceptor, Samanta Bhadracharya defines *Samyagdarsana* as "Belief in the true God, scripture and preceptor, the causes of the highest good"[2] Some might ask, why should we believe? Why did you accept the definition "the point has position but no magnitude"? It is indeed absurd; and yet we believed it and claimed further researches in Mathematics. We will have to pay due honour to the ancient *Acharyas*. It is an intellectual and moral responsibility. They know their field where they have spent their whole life in making spiritual experiments. Many of the problems solved by them are far beyond the reach of our knowledge. It may be that we do not or cannot understand them, this does not mean that we are justified in hooting down their principles which they have laid after devotional study and deep meditation. If we want to test the merit of their teaching we must dive deep into their field of spiritualism and then speak of the validity or invalidity. It is just like a student of Sanskrit literature, with Panini and Amarasinha on his lips, hooting down the Law of Gravitation not knowing even what it is. Mere verbalism and argumentation wont be of any avail. In the preliminary stages of spiritual development the Teacher, Scripture, and preceptor will have to be accepted. If you rise higher and higher there is no

1 I bid 9.

2 "*Sraddhanam paramarthanam aptegarnatapobhrtam*" *Ratnakaranda* 4.

distinction between yourself and the teacher; in short you become the teacher and then comes that "*Soham*" and not everywhere and anywhere. Mere study of scriptures cannot give any spiritual development. "The soul can only receive impulses from another soul and from nothing else"[1] We must have a Guru, a preceptor; how he must be we have seen above.

Let us consider various kinds of Right Faith. We have already noted the *Saraga* and *Vitaraga*—the former signifying the belief in the essential principles and their true nature, free from false attachment or devotion and the latter denoting the belief in the pure condition of the soul itself. These kinds of Faith are due to the modes of assertion already noted above. Again Right Faith may be of two kinds according as it is given rise to, intuitively or tuitively.[2]

From another considerative stand-point Right Faith is of three kinds—*Upasama*, *Kshayopasama* or *Vedaka*, and *Kshayika*. *Upasama* Faith is that which rises after the subsidence of seven *Karmic Prakritis*, namely, intensive kinds of anger, deceit, pride and avarice and *Mithyatva*, *Samyakmithyatva* and *Samyaktva*. *Kshayopasama* Faith is that which rises after the destructive-subsidence of the first six (of the above mentioned) and the *Udaya* of the last *Kshayik* Faith rises when all of them are completely destroyed. These seven are the counter-belancing *Karmic* forces which do not allow the Right Faith to be developed. As these forces are rendered weaker Right Faith begins to develop.[3]

---

1 Vivekananda.

2 See '*Sastrasarasamuchchaya*' III, 3. and the Kanarese commentary on it (Belgaum edition; 3.

3 See *Kattigeyanuppekkha* 308—309 and also the Kanarese commentary on '*Sastrasarsamuchchayn*" III 4.

MAHAVIR AND CHANDKOSHI.

DURING His Wanderings Lord Mahavira once reaches the small town of "Swatambari." In the way a Cowherd's boy comes up to Him, and humbly asks the Lord to take another path as there was a poisonous snake in that way. The Lord stops and thinks for a moment, and the whole history of Chandkoshi comes before His mind's eye. The Lord smilingly thanks the boy, and takes the very path. Mahavir had come down upon this earth to bring the world from the unreal to the real, from darkness to light and from death to immortality. How could he let this opportunity of correcting the life of Chandkoshi go unavailed.

The Lord soon reaches the abode of the snake, and stands motionless, absorbed in meditation. After a little while the snake comes out of his hill, and seeing the Lord standing there becomes furious. He hisses indignantly at the Lord, and the whole atmosphere becomes poisonous. But still the Lord stands motionless as before. This rather surprises the snake, and when all his efforts to terrify and consume the Lord fail, he bites at His toe. But this too produces no effect on the person of the mighty Lord. The whole event takes a marvellous turn. "The biter is bit." The snake is exceedingly surprised. He looks attentively towards the Great Lord of 'Ahinsa, (Non-injury) Vishvaprem (Universal Love) and Tyag.' (Renunciation). To his great surprise the snake sees not even a small ray of anger on the face of the Lord as a result of his misdeeds. He stands there as before an image of perfect peace, mercy and forgiveness. Chandkoshi is charmed. He had never seen before such a mighty apostle of 'Prem.' Peace and forgiveness takes place of anger in the heart of Chandkoshi. Seeing this change the Lord speaks out, "O Chandkoshi ? Beware ! Beware ! think of thy past life, and leading the evil path on which you have been walking so far take the path of righteousness." These were the words taught by Mahavir twenty-five hundred

years ago, which saved the life of Chandkoshi. These are the words that can save us to-day from our terrible doom. We have degraded ourselves enough, and if we are not going to hear the message of our Lord we are sure to go to the wall within a short time. This message of the Lord was given to Chandkoshi; and I think Chandkoshi represents India,—not India as she was in the days of her glory, but India as she is to-day. Chandkoshi represents actual India as she is to-day. "Beware! Beware! my brothers and leading the evil path on which we have walked so far, let us take the path of righteousness." We will be celebrating the two thousand-five hundred and twenty-seventh birthday of our Lord on the 21st April '29 let the day mark the beginning of an epoch in the History of Jain India. I hope in every city and village where even a single family lives, this day would be celebrated with all the importance it deserves. It must mark the beginning of a real unity between all the different followers of Mahavir, and the destructions of all the Hydera-headed evils that have crept into our society. "Beware! O' Chandkoshi, Beware!" I say to my brothers, "Act! Act! and Act!!"

BEHARILAL BORDIA, B.A.

Christianity Teaches Jainism.

This may seem a mystery. But if you read Mr. C. R. Jain's. "**Glimpses of a hidden Science in the Original Christian Teachings**" you will be convinced. **Price Re. 1 only.**

Apply to the—

THE JAINA GAZETTE OFFICE,

436, Mint Street,

G.T., MADRAS.

THE SCIENCE OF HEALTH.

BY

T. L. Vaswani.

THE Body was meant to be a Temple of the Spirit. Therefore a Temple of Harmony. For the Spirit is Harmony.

Health is Harmony. Very few attain to it. The outer body and the inner bodies must be rightly adjusted to one another. The problem of health is the problem of harmony between inner bodies and the outer body.

In the West the laws of the outer body have been studied with care; and of the medical science developed in Europe. We in this country have to learn much to make our towns and villages, sanitary.

The West has, so far, known little of the science of the inner bodies. In India this science has been studied by some of her great seers. But the physical body on the whole has not received due attention.

Yet the physical is not merely material. In a profound sense, pure matter is pure nothing. The modern theory of matter is electronic, not atomic. There are atoms within atoms. Atoms are composed of electrons,—of positive and negative iunits of electricity. And electricity is to me a shining symbol of the Spirit.

There are interactions between the outer body and the nner bodies. Thoughts and desires have a much greater influence on health than most are aware of. Let me give a few hints as to the building up of health on this basis of harmony between the outer and the inner:—

(1) *Nature*—Absorb health vibrations from the Spirit of Nature. Drugs do little.

Trees send out vibrations. Palm trees have a beneficial effect on my health. I love to live in a house surrounded by

palm trees. The health-value of gardens and children's parks cannot be over-estimated. They are the lungs of a city.

Sun-rays do good. In Germany and other places in Europe the idea of sun-baths is being popularised. We in this country are fortunate to have a glorious sun. Daily bath in the sun for 15 minutes should do us great good. In England they have built up a Solarium; and there are bottled rays of the sun to heal patients suffering from several diseases. In India we have what is infinitely better than a solarium,—we have the glorious Sun; but we do not realise its rich value. Let the rays of the sun kiss your body; it will become healthy and vital. Health vibrations, also, come from air and water, earth and sea. Nature is a kind mother. Go to Her for healing and let doctors co-operate with Her in treating their patients.

(2) *Prana*—Purify your *prana*. Modern medical science will, I believe, recognise the importance of *prana* in the coming days. Hindu psychologists speak of the *prana mayakosha:* this must be purified. Hence the value of *scientific pranayam*. It builds up nerve-strength.

(3) *Diet*—Flesh foods may build up fat but not a radiant body. Their *uncleanliness* must have disturbed the refined *aesthetic* sense of the ancient Hindus. I object to animal foods on (1) humanitarian, (2) aesthetic and (3) hygienic grounds. Simple diet is the best. In these days so many suffer from over-eating. Luxuries and some of what we call "comforts" do harm to health, as they do to our inner growth.

Not every one is prepared to live a life of *tapasya*. But, surely, every one should live a life of simplicity if he would be healthy and strong and wise. Current civilisation suffers from fatigue, exhaustion. Current civilisation lives too fast. It wastes life energies in a dance of desires.

Salads and fruits are rich in vitamines and build up health and vitality. Fasting once a fortnight keeps the system renewed and refreshed, and helps the flow of currents of life-force within you. I do not agree with those who think that fasting produced brain-fag. My weekly silence and fast, I find, makes my mins clearer, stronger and the body is all the better and brighter

for the fast. The reason, I think, is that the outer and inner bodies are in better tune.

(4) *Purity and Prayer*—These two were brought together in the one great idea indicated by the beautiful word "brahamcharya". For "brahamcharya" is something better than celibacy. Brahamcharya may be practised, also, in married life. Brahamcharya is not asceticism. Brahamcharya is something better than stricism. Brahamcharya is, literally, moving with God. To move and live in Brahman,—is to be a true brahamchari. He must be a man of purity and prayer. These two make the inner bodies vital. These two rejuvenate the outer body. These two break the barriers of weakness. These two link the man with God; and a great Shakti flows through such a man. He becomes a channel for the outpouring upon others of the Spirit of Light!

"Lead us from darkness into Light!",—prayed the Rishi of the Upanishad. The darkness is the darkness of desires as the Light is the light of the All-Radiant One.

In His Light moved Jesus the Yogi, Jesus the *bal-brahamchari*, and so Jesus worked wonders. Jesus healed in the power of purity and prayer.

Promotion of World Peace and Universal Brotherhood.

THE Promotion of World Peace and Universal Brotherhood has been the one basic principle of all religions, and of all systems of thought and ethics, in all climes, in all ages, and at all times.

"Ahimsa Paramo Dharmah" "Non-Injury is the Highest Religion" is the banner of Jainism. The whole fabric of the Conduct of Life, and the entire course of graduated self-discipline, has been constructed on this solid foundation.

It is also recognised in the Vedas, in the Testament, and in the Koran.

"*Maitri pramoda Karunya modyastani cha*" is an aphorism

of Acharya Uma Swami inculcating the four root virtues for universal acceptance and practice : Befriend all, delight in the company of the wise, the strong, and the beautiful, have mercy on the afflicted, and be tolerant to the misguided ones

Satveshu mytri gunishu pramodam
Klisteshu Jiveshu Kripa paratvam
Madyastabhavam viparita vrithau
Sada mamatma vidadhatu deva

was the prayer and song of Acharya Amitagati and forms part of the daily morning prayer of every devout Jain. Each one, and all of the above form cardinal articles of faith, and regulations of practice, would promote and bring about World Peace and Universal Brotherhood. What is wanted is an iron will, a strong resolve and a fixed determination to have the above points always in view, in every act, in every thought and in every word.

Befriend all. All animosity. all cruelty, all tyranny, all oppression and all over-lordism, proceed from the wrong idea of self-superiority, the false notion that I am the Lord of all; and the whole human and sub-human world exists for me, to please me, to serve me, to slave for me, and to die for me. The Truth and the Reality, however, is that I can only evolve, and improve my humble self, the Atma to the status of the Great Self, the Paramatma, by pleasing all, by serving all, and if need be, by dying for all.

Take delight in the company of the great, the wise, the strong and the Beautiful. It is the ignorance of this precept which is responsible for jealousy, envy, hatred and malice. And the observance of the rule in Theory and Practice will inevitably lead to universal happiness, all round.

Have mercy on the afflicted. It is the perverse habit of scorn and derision and indifference to the miseries of others, a feeling of self-centred egotism that is the cause of woe in the world. Begin to feel and practise compassion for the person in trouble, the fowl and the brute in distress; learn as if by habit, without thought of persuation, to lend a helping hand to

the poor, the suffering, the destitute, the sick, the victim of misfortune or misadventure, or the subject of tyranny and oppression; and the world would become a heaven.

Be tolerant even to those who are perversely inclined. Religious controversies, prosecutions and persecutions, the Inquisition and the Crusade, have their orgin in Intolerance and bigotry. The false belief that I alone am in the right, and the rest of the world is wrong, that I must even by use of force and violence convert all others to my point of view, and if I fail in so converting them, I would be justified in even killing them by torture is the original sin, the beginning-less perversity, the *Anadi Mithyatva* which has turned the world into a veritable hell. The Crucifixion of Lord Jesus, the sack of Somnath, the burning of the Sacred Scriptures, the entombing of the youthful Sikh Brothers who stuck to their faith while brick after brick was covering their bodies as the encompassing wall rose around them, and closed above them, and all human and sub-human sacrifices, owe their origin to the fanatical faith of Perverted Intellect.

Live and let live is the golden Rule of Life. Do to others as you would that they should do to you. That is real Religion.

Religion is the Reality. Religion is the Recognition of the Self, the Living Principle, the Conscious Substance, which in its purity is all knowledge, Perfect Omniscience, all-power, Infinite Omnipotence, and all-happiness, Infinite Bliss ever-lasting. Discard the non-self, all passion and prejudice, anger, and resentment, pride and overlordism, greed and grabbing, Deceit and Equivocation, all desires of the flesh, all the cravings of the body, and you will approach and enjoy and be indentified with Perfection and Godhood, by whatever name it may be called.

AJIT PRASADA.

NOTES AND NEWS.

A Nirgrantha Muni.

WE understand that one Mr. Appavoo Nainor of Kil-Sathamangalam who was living as a *Kshullaka* has now become a naked saint since 22—2—29. Our correspondent writes that he is now called Shri Mahavira Muni and is now staying and doing penance in the caves on the sides of the Tirumalai Hill, 3 miles to the south of Vadamadimangalam Railway Station on the S.I.R. line between Katpadi and Villupuram. Tirumalai is a very ancient seat of Jaina worship and meditation. There are many remains of great archeaological value which show that several celebrated Jain acharyas, kings and queens spent their last days there. Tradition says that 8000 of the 12000 saints that migrated to the south under the leadership of Srutakevali Bhadrabahu lived in and around this sacred place. An image of Lord Neminath 16 feet high cut on the side of a rock on the hill, the temples, at the foot of the hill and the paintings in them are things to be seen by every Jaina. Those who desire to know more about the place or the Muni Maharaj who is living there now may write to Mr. Sikhamani Shastri, Tirumalai, Vadamadi-mangalam Post, Polur Taluk, (N. A. Dt.,)

H. L. Jain High School, Delhi.

The Head Master, H. L. J. High School Delhi writes :—

The Staff and students of the H. L. Jain High School gathered to bid farewell to the outgoing X class students. After a manglacharan by Pt. Paras Dass, the staff and outgoing students were served with a light refreshment. After that the regular proceedings began with a Drama "Trial Scene" of "The Merchant of Venice" by Shakespeare by the IX class

boys. L. Sheo Dayal, Retired District Inspector of Schools, Honorary Principal was in the chair. The Drama was a great success. All those who took part must be congratulated. Parkash Chand (Antonio) and Sumat Prashad (Portia) need special mention in discharging their parts excellently. Then an affectionate and touching farewell address was read by Sumat Prashad on behalf of the IX Class. He reminded the outgoing students not to forget their younger brothers, and their dear institution. Bhola Nath on behalf of the X class assured them and the staff that they would do their best to keep up to the ideals, and be worthy of the good name of the institution. Then Pt. Paras Dass in an effective way told the boys that Education is nothing without good manners and etiquette. In the end the President expressed in most touching words the joy and sorrow which one has to feel on this occasion. He again asked the outgoing students not to forget them and their institution. Then the Staff and students were photographed in the Roshanara Garden.

Obituary.

Mr. Sumermal, Secretary, Jain Mission, Jodhpur writes :—

Pujya Shri Kan Mallji Maharaj Balbrahmachari Sthanakwasi Jain Acharya, one of the greatest Jain Sadus, who led a saintly life for 29 years and was an emblem of calmness throughout, breathed his last on Wednesday the 29th January night at Jodhpur at the age of 40 years. Soon the sorrowful news spread in the city and the Jains closed their shops and schools in honour of the reverend Acharya. People assembled in large number to pay their last homage to the departed. The Funeral procession was attended by hundreds of people both Jains and non-Jains all walking bare-footed. The bier was taken through the Bazar with great pomp and show and thousands thronged in the streets to have a last glimpse of the departed.